

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

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No. 20, Vol. XXVII.

Saturday, May 20, 1865.

Price One Penny.

## HAS AN ANGEL FROM THE HEAVENS VISITED THE EARTH IN THIS AGE OF THE WORLD?

BY ELDER JOHN NICHOLSON.

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## VARIETIES.

An innocent young sportsman, in order to shoot a squirrel on the top of a tall tree, climbed another near it; and on being asked his reason for so doing, said that he didn't want to strain his gun by a long shot.

## ADDRESSES :

Finley C. Free, 75, Ludlow Street, Hulme, Manchester.  
W. C. Gregg, at James Stanfield's, 26, Fence Street, Macclesfield.  
Edwin Frost, at O. S. Walsh's, Dudley Road, Wolverhampton.  
Philip Dell, at F. L. Gibbon's, Neath Road, Morriston, near Swansea.

## P O E T R Y .

## MY OWN, MY COUNTRY'S FLAG.

(Lines suggested by the grand display of Flags, in honor of the re-inauguration of President Lincoln.)

(From the Deseret News.)

I love that Flag.—When in my childish glee—  
A prattling girl upon my grand-sire's knee ;  
I heard him tell strange tales, with valor rife,  
How that same Flag was bought with blood and life :

And his tall form, seem'd taller when he said  
"Child, for that Flag your grandpa fought and bled:"

My young heart felt that every scar he wore,  
Caused him to prize that banner, more and more.

I caught the fire, and as in years I grew,  
I loved the Flag—I loved my country too,  
My bosom swell'd with pride, to think my birth  
Was on that highly favored spot of Earth.

There came a time, which I remember well,  
Beneath the Stars and Stripes, we could not dwell !  
We had to flee : but in our hasty flight,  
We grasped the Flag, with more than mortal might :

And vow'd although our foes should us bereave  
Of all things else, the Flag we would not leave.  
We took the Flag, and journeying to the West,  
We wore its motto graven on each breast.

Here we arrived in place, and God be praised,  
Anon our Country's glorious standard raised ;  
And the dear Flag, in graceful majesty,

G. S. L. City.

Hail'd to the mountains, Union—Liberty,  
Fair Freedom spread her garlands round us  
though

This land was held in claim by Mexico.

'Twas not, as now, with cities spreading round—  
With nature's products flowing from the ground—  
With sheltering roofs, and comforts soothing  
smile—

With luscious boards, to nerve the arm for toll  
No spade or plow had stirr'd the sleeping sod—  
No white man's foot, the turf had ever trod:  
'Twas all a waste, lone, desolate and drear—  
The savage roam'd—the cricket flourish'd here.

Exiled from home, a long and weary tread,  
With meagre outfits, scanty was our bread ;  
Grim-faced necessity enforced a strife—  
We battled with the elements for life.

But God was with us, and his wisdom saved,  
And o'er our heads that sacred Banner waved ;  
'Mid shouts of joy, I saw that flag unfurled ;  
And wave, on mountain breezes, to the world.

'Tis waving yet,—for ever shall it wave—  
Beneath its spire, celestial peace, will lave.  
Hail to the Banner of the brave and free—  
All hail, to UNION, TRUTH and LIBERTY.

E. R. Snow.

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things, and hold fast to that which is good." In the first place, let us search the Scriptures, and endeavor to learn therefrom, something concerning the principles and doctrines taught and practiced by Jesus and his Apostles, and the nature of the God worshiped by them; and, by comparing the result of our investigations or researches, with the teachings and practices of uninspired ministers of the present age, we will no doubt be able to arrive at some kind of a conclusion.

We will now try to show from the Scriptures, the principles and doctrines advocated by the Savior and his Divinely-commissioned servants. It is usual for people to look back in their minds, to the time when Jesus and his Apostles were on the earth, and when they think on Peter, James, John, Paul and others, they are filled with a feeling of reverence for those mighty men of God. The best way to show true respect or reverence for them, would be to give diligent heed unto, and practice their teachings.

No one who believes in the Divinity of the holy Scriptures, can doubt for one moment, but that Peter was a duly authorized servant of God. In fact, he received great power and authority direct from the Savior himself, as recorded in Matthew xvi, 18, 19, where Jesus says to him, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." What great power and authority to be invested in man on earth. Who would be so unbelieving and hard of heart, as not to hearken to the words of this Apostle, seeing that our Lord and Savior himself bestowed such power upon him? If we reject the words of Peter, we reject the Savior himself, for he has said unto his servants,—"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." We will now follow Peter a little further on in his career as an Apostle of Jesus Christ, and refer to Acts ii, wherein it is written, that on the day of Pentecost the disciples were all with one accord in one place, and, that whilst assem-

bled, the Holy Ghost fell upon them, and filled the house, causing them to speak other tongues as the Spirit gave them utterance. There were gathered up to Jerusalem at that time, men out of every nation under heaven, and when it was noised abroad concerning these things, a great multitude came together, and the people seeing the power of God thus manifested, marvelled. Some mocked, and said the disciples were drunk, but Peter stood up, and explained the matter to them, and preached unto them Christ and him crucified, saying, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." When the people heard this, they felt pricked in their hearts, or in other words, they believed what Peter said, and they said unto Peter and the rest of the brethren, "What shall we do?" Now, mark the answer of this servant of God, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." These, then, are the initiatory principles of the Gospel of Jesus, first, faith, then repentance, then baptism for the remission of sins, and, finally, the reception of the Holy Ghost. Do these doctrines and principles agree, then, with those taught by mankind in this age? They do not. Many tell us only to believe in Jesus, and we will be saved, which fulfils the words of Paul in 1 Timothy iv, 1, when he says, "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," and, is it not written, that "the devils believe and tremble?" and that, "as the body without the spirit is dead, so faith without works is dead also." It is very common for men to assert that baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost, and other ordinances of the Gospel, are unnecessary or non-essential to salvation. Now, to show the absurdity of this assertion, we will endeavor to simplify our explanation, by making a plain comparison. Suppose that two men should be con-



versing on some topic, and that one of those men's views in regard to the subject, should be directly opposite to those entertained by the other, could it be possible for the opinions of both to be correct? Of course, one would say, certainly not, they must either be both wrong, or the one right and the other wrong. They cannot both be right in their views, for, did both understand the truth of the matter, no contradiction would exist between them, as they would both see alike. We will now place the inspired servants of God, and the religious teachers of the present age, in this position. Peter says, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost;" and in Acts xix, 6, it is recorded that Paul, after baptizing them, laid hands on believers, and the Holy Ghost fell upon them. Here we have the plain and pointed declarations and actions of Peter and Paul, to show that these things were necessary. Religionists of the present day, say they are unnecessary; here, then, is a division, a contradiction; which are we to believe, the words of the ancient inspired servants of God, or the opinions and notions of uninspired men? True, sectarian professors of religion believe in sprinkling infants with water, and call that baptism; but we may search the Scriptures from beginning to end, and we are bold enough to declare, that there will not be found one single direct proof of infants having been baptized. Jesus took them in his arms and blessed them; but, according to the principles and ordinances of life and salvation, it would be simply absurd to baptize them, for, it is evident that before persons are in a fit condition to be baptized, they must first believe and repent, and infants are not able to believe or repent, neither have they committed any sin to cause repentance to be necessary. People may talk of children being born in sin, and of innate human depravity, but has not the Savior said, "Of such is the kingdom of heaven;" and, if anyone supposes that an impure, depraved or sinful being will enter that kingdom, we are inclined to think him mis-

taken. And again, neither can we find a single instance in the Sacred Record, where sprinkling was the mode of baptism, but much evidence to show that immersion was practiced. In Romans vi, 4, Paul states that we are "buried with him (Christ) by baptism into death." There is no similitude betwixt a burial and sprinkling one with a few drops of water, but there is in one's being immersed in, or covered by that element. In John iii, 5, Jesus says, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Well, says the inquirer, there are some people who believe in, and practice the baptism of adults, after they have become sufficiently old to know good from evil, and that, too, by immersion. Yes, but obedience to any ordinance of the Gospel will not prove beneficial or saving, unless administered by those who are called, authorized and sent of God. Those who teach and practice this doctrine say, that God does not, and will not reveal his will to his children on the earth; and as God only calls and chooses his servants by revelation, they, of course, cannot claim to have received authority from him. Paul states in Hebrews v, 4, that "No man taketh this honor unto himself, but he that is called of God, as was Aaron," and Aaron was called by direct revelation from heaven, for, did not God tell Moses to take his brother Aaron, and he would be a mouthpiece to him? Is it not plainly to be understood, then, that it ought to be as John foretold, that an holy angel should come to earth, and restore the Everlasting Gospel with all its keys, powers and attendant blessings and promises, some of which are, that the obedient should speak in new tongues, should prophecy, have dreams and visions, lay hands on the sick and they should recover? In Isaiah xxiv 5, we find him evidently foreseeing the necessity of this restoration, when he exclaimed, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." An angel has come, and conferred upon man authority to ad-

minister in the ordinances of God's house, because God always has, and, as he is an unchangeable being, we expect he always will use man as his instrument, when he has a work to perform on the earth.

(To be continued.)

## THE FORMALISM OF MODERN CHRISTIANITY.

BY ELDER SEPTIMUS SEARS.

—o—

The age in which we live, is one in which so-called Christianity has gained great power and influence among what are termed civilized nations, and it has become quite fashionable among all classes of society, to have some form of religion, and some place to resort to on the Sabbath day to pay their devotions. Not to make any religious profession, would be quite unpopular in the present advanced stage of civilization, and those who make no such pretensions, are looked upon almost as semi-barbarians; consequently, those who love a name in the world, and prefer for the time being to float on the tide of public opinion, must pay for a seat in some respectable church, and have some minister who has taken his degrees in a well known university, preach them a sermon, which must, of course, be in conformity with the generally received opinions of the religious world at large; and, no matter though he may differ a little from others in some trifling matter, so long as he approaches near to what is termed orthodox in the major points, he will not run any particular risk of being censured; but, should he come out with something contrary to what has for centuries been taught, he might not only lose his congregation, but also his living. A minister must, therefore, not study so much to speak the truth in the manner the Holy Ghost would direct, as to please the people who flock Sabbath after Sabbath to listen to him.

We cannot calmly reflect upon the condition of the religious world, without coming to the conclusion that an endless variety of motives prompt the millions of earth's inhabitants to be what they term religious, every one

having some peculiar motive for making the professions he does. When a person wishes to attach him or herself to any church, the question is seldom asked, Is it of God? or, Is it truth? but, Is it acknowledged by the laws of the land? The questions too often proposed in the mind, in regard to any religion, are, we fear, something like the following:—Is the religion popular? Are its adherents respectable? Is the minister a learned man and an eloquent preacher? And, if it is possible that all these questions can be answered in the affirmative, the candidate can safely venture to cast in his lot there, without any fear of incurring the displeasure of the world, or laying himself open to persecution. Should he be a man of business, it cannot injure him in that respect, but rather enhance his worldly interests. Should he possess a good name and an unstained reputation, he can certainly retain such, for his religion is highly popular, having for its disciples the leading men of the land, and this course cannot but increase his influence in society, and gain him friends among those who are travelling the same road as himself. Religion, in this age, has thus become a mere speculation with many, and the most important thing to be considered is, what will gain them the most influence and general good feeling in this world, with but little consideration for what the result may be hereafter.

Then again, religion is made to consist of obedience to certain dead forms, that are entirely devoid of life-giving properties, and never raise the human mind to the contemplation of anything beyond this earth, for, everything beyond the span of human life,

is so much involved in mystery, that even learned divines, as a general rule, dare not interfere in such matters, and where they do express their opinions with regard to the final destiny of man, and the globe he inhabits, they are so conflicting, that one who begins to study them has, finally, to give up in despair. Modern religion seems destitute of that power, which alone can place man in a position to worship the living and true God in an acceptable manner, because it does not inspire him with a living faith; and, as to the nature and attributes of the Being he pretends to serve, it leaves him in as great ignorance as before. If we go back to the days of the Apostles, we learn that the promise given to believers, was that the Gospel would enlighten their minds with regard to future things, so that they might not remain in ignorance as to the object of their being here, and the noble destiny they would attain unto through obedience. Unless a man can learn something of the rewards which are to be gained in the future, he cannot work with such great energy; and before he can serve the Lord in a proper manner, he must know something of his nature, and his manner of dealing with his children. The object of the Gospel as we understand it, is to enlighten and elevate men and women, and make them free, instead of calling upon them to yield a blind obedience to what may be set forth as the will of God; and unless this enlightenment can be brought about, mankind never can serve the Lord in such a manner as to secure his choicest blessings to rest upon them. Where the true Gospel is received and understood, we

do not see men worshiping God because they have a fear particularly of his wrath falling upon them, or because they fear that awful hell so much preached upon by enthusiasts, but they do what they are commanded, simply because they have learned that the Lord knows best what would be for their good, and that by submitting to his will, they can secure his love and approbation, also their own present and future happiness. When people become religious for any other cause, they are not accepted of the Almighty. He does not wish people to forsake sin altogether for the sake of escaping his wrath, and that alone, but he wishes them to abandon their evil practices because they hate them, and would rather walk in the ways of truth and virtue. When we turn ourselves from sin, it should be upon the principle exemplified in the life of our Savior, who was anointed with the oil of gladness above his fellows, because he loved righteousness and hated iniquity; and it is upon this very principle that all mankind will rise in the favor of God. Men never will be regenerated by the preaching of those who cannot find anything to talk of but the awful torments of hell. The surest and easiest manner to bring mankind into a proper position to worship the Almighty acceptably, is to show them the advantages of doing so, and the blessings to be gained by such a course; and when men's reasoning faculties are convinced, they will serve the Lord in a manner that will not only be a delight to themselves, but pleasing to Him unto whom they are indebted for all their blessings.

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### WHAT ARE YOU DOING?

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What are you doing? Are you laboring faithfully and earnestly to spread truth and righteousness upon the earth, dissuading your fellow-beings from the commission of sin, and persuading them to observe righteous laws, and practice heaven-

born principles, which will exalt them to their true standard as noble sons and daughters of God? Are you teaching them, by your example, to lead upright, honest and virtuous lives—letting your light shine before men, that they may see your good

works, and glorify your Father who is in heaven; or are you seeking to gratify some carnal desire, some sordid inclination, mingling with the wicked, and being led captive by evil influences; or acting according to the promptings of vain ambition, entertaining hopes of some worthless thing, which will fade away; or are you priding yourself on being in possession of knowledge, without striving to seek to the true source from whence all knowledge flows?

Which of these two courses are you pursuing? If you are pursuing the former, you are in the path of safety and doing your duty, and if you continue therein, you will be amply repaid for all the troubles you endure, and the labors you perform, by a reward that will far surpass your brightest hopes and expectations; but, if you are taking the latter course, you are treading a downward and slippery path, and if you wilfully and carelessly continue to walk therein, you will ere long stumble and fall. It is, then, imperatively necessary that we should all examine ourselves, and see what we are doing. We are placed upon this planet, for the same purpose as the child is sent to school,

to educate and fit ourselves for future usefulness, and, like him, if we are not diligent in learning the task assigned us, we cannot attain to that perfection of knowledge and wisdom which our heavenly Father has designed we should arrive at. Then, if you have knowledge, use it for the salvation of yourself and the benefit of others, strive to reclaim your erring brother from the path that leads to destruction and death, and teach him those principles which, if he will practice them, will lead him to the enjoyment of eternal felicity. Thus you will, by your own industry, bless others as well as yourself; but, if you lack this knowledge and wisdom, and know not what course to pursue to obtain it, ask in humility of Him "who gives to all men liberally, and upbraideth not," and he will bestow upon you a portion of his Holy Spirit, which, if you will be guided by it, will lead you into the path of eternal progress; and, when its still small voice inquires, "What are you doing?" you will be prepared to give the answer, "I am doing right, I am doing my duty."

JOHN BURREWS.

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 296.)

### HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

May 14.—I left Boston, and walked some thirty miles to Holliston; staid at Deacon Haven's, and preached. I walked to Providence, R. I., from thence took steamer to New York, and arrived on the 18th. Met and attended meetings with brother O. Pratt until the 27th, when I went up the North river to Newburgh, and preached in several towns in New York and New Jersey, and walked across the country to Farmington, Connecticut,

and arrived at my father's June 11, 1838.

I commenced preaching at my father's house. July 1st, I baptized six persons in Farmington river, including my father, stepmother and my only sister, Eunice; also cousin Seth Woodruff, aunt Anna Cossett and Dwight Webster, a Methodist class leader, who was boarding at my father's.

When the Patriarch Joseph Smith, sen., gave me my blessing, he said I should bring my father's household into the kingdom of God, which words were fulfilled this day.

I confirmed those baptized, and organized this small Branch of the

Church, consisting of nine members, eight of whom were relatives. I ordained Dwight Webster a Priest, and administered the sacrament.

July 3.—I started for the State of Maine, and arrived at father Carter's, in Scarborough, on the 6th.

—14.—My wife was delivered of a daughter at her father's house; we named her Sarah Emma.

22.—I wrote to Thomas B. Marsh, an account of my labors upon Fox Islands and the eastern country.

—30.—I left Scarborough and returned to the islands. I preached several times to large congregations in the Methodist meeting-house, in East Thomastown, and in the town hall in Camden, before crossing to the islands, where I arrived August 7th.

August 9.—I received a letter from Thomas B. Marsh, informing me of my appointment to fill the place, in the Quorum of the Twelve, of one who had fallen, and I was requested to come to Far West as soon as possible, to prepare for a mission to England in the spring. I immediately visited all the Saints upon both islands, and earnestly exhorted them to sell their property and prepare to accompany me to Missouri. Several immediately sold, but many were poor. Brother Nathaniel Thomas said he would furnish means to help off all the poor Saints who desired to go, and for this purpose went with me to the main land on the 13th, and I assisted him in purchasing two thousand dollars worth of horses, harness, wagons and tents for the company. He paid about \$1500 of the expenses himself, \$1000 of which went to furnish conveyance for the poor. After purchasing the outfit for the company, I urged the importance of their starting as soon as possible, not later than the 1st of September.

August 19.—I left the town of Camden, where we had prepared our outfit, and returned to Scarborough to prepare my family for the journey, expecting to see the company in a few days; but here I remained in great suspense until October 1st, when Elder Townsend went to meet the company. They arrived in Scarborough on the 3rd, with their wagon covers flying.

The company stopped at the house of sister Sarah B. Foss. We nailed down the covers and painted them, which made them waterproof.

—4.—We started upon our journey. My child was in the first stages of the whooping-cough. Our company consisted of fifty-three persons; we had ten wagons, with a pair of horses to each. We had before us, at this late period, a gloomy land journey of two thousand miles, from Maine to Missouri. We continued to travel through rain, mud, cold, frost and snow, until we arrived in Rochester, Sangamon county, Illinois, Dec. 19th, where I stopped and settled my family and company for the winter, being unable to proceed further. My wife had passed through a severe course of the brain fever while upon the journey; her sufferings had been very great. Her spirit had left her body twice to all human appearance, and only been called back through the prayer of faith and the power of God. Our child had also been very sick, and I had become so thoroughly chilled through my whole system, in crossing the bleak prairies, that it was two months after I stopped, before I got sufficiently warmed to feel natural.

Brother Thomas buried one child, and nearly all the company had been sick through exposure; some of them had stopped by the way.

I spent the winter laboring with my hands for the support of my family.

March 8, 1839.—I attended a Conference at Springfield, Illinois.

—13.—I took my family and started for Quincy, where I arrived on the 16th. I dined with Emma Smith, at Judge Cleveland's. I then went on to the bank of the river near Quincy, and saw a great many of the Saints, old and young, lying in the mud and water, in a rain storm, without tent or covering, which suffering was caused by the unhallowed persecution of the State of Missouri. The sight filled my eyes with tears, while my heart was made glad at the cheerfulness of the Saints in the midst of their affliction.

—17 (Sunday).—I had an interview with President Brigham Young and John Taylor. We held a meeting with the Saints; \$50 and a number



of teams were raised to bring out the remainder of the poor from Missouri. President Young counselled the Twelve to locate their families for the time being in Quincy. I returned to Rochester for my effects. While at Springfield, I collected \$70 for the relief of the Saints in Quincy, which I sent to them. I returned to Quincy on the 8th of April, where I left my family, and went to Far West with the Twelve, and attended the Conference on the Temple block on the 26th, where I was ordained one of the Twelve Apostles, on the corner stone of the Temple, under the hands of the Twelve, Elder Brigham Young being mouth. Elder Geo. A. Smith was also ordained at the same time. We returned to Quincy on the 2nd day of May.

On the 3rd, in company with five of the Twelve, I went to Judge Cleveland's, and had a happy interview with President Joseph Smith, who had just escaped out of the hands of his persecutors in Missouri; it was the first time I had seen him for more than two years, and it was a happy meeting. I attended the Conference and meetings with the Saints in Quincy, until the 15th, when I moved my family to Montrose, and occupied a room in the barracks with President Young and family. I spent my time in attending the meetings, Councils and Conferences. I wrote in my journal the teachings, sayings and prophecies of Joseph from time to time, as I had opportunity.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR

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SATURDAY, MAY 20, 1865.

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### PRACTICAL NATURE OF THE GOSPEL CONTRASTED WITH THAT OF HUMAN SYSTEMS.

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It would be interesting to trace the history of Christianity since it was fully recognized and established as the creed of society, and look to the means used by its devotees to advance its principles, the nature of the promises held out to those who obeyed its precepts, and the practical result of its existence as an acknowledged belief in the world. And, were we to contrast its properties and effects with those of the Gospel taught by the Latter-day Saints, we would find, that essential differences characterize each, and that no affinity subsists betwixt them, either in the theory or practice of their respective principles, the manner in which those principles are promulgated, or the means used by their several promoters to gain adherents to their cause. When the religion taught by Jesus and his Apostles was first preached to the world, it was in the midst of difficulties and dangers that might have appalled the stoutest heart, and caused even the most rabid enthusiast to falter and hesitate, before casting

in his lot with such a despised and persecuted people, who professed to be followers of the Nazarene impostor. They "bad trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented ; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth." Philosophy and learning were arrayed against the ministers of this faith, every artifice and plan that could be devised was brought to bear upon them, to invalidate their testimony, to discover flaws in their reasoning or stains in their character, and yet, in spite of every force that opposed them, they pressed on to the mark of the high calling, fought the good fight, finished the faith, and received the reward of eternal lives. But, what a change do we find now ! The wildest dreams of philosophers indulged and believed in by those who profess to teach the same creed as Jesus taught. The learned man, reasoning in his own narrow way on the plan of salvation, judging it by the theories of the world, and rejecting all that will not accord with its systems and plans. The man who wishes to use the faculties given him by God in his Master's service, being told that all these things are as filthy rags before Heaven, that he can do nothing to save or exalt himself, and that those labors which the founders of Christianity performed, and which secured to them "life and immortality," can do nothing to free him from the darkness with which his soul is covered, or the chains with which his spirit is bound.

Man, being placed in such a position, having pictured out to him such an erroneous view of the plan of salvation, and instructed that belief in the death of Jesus will cleanse him from sin, and the Scriptures alone, if he takes them as his rule and guide, preserve him in the path of truth, and give him knowledge sufficient to understand the ways of God to man, sinks into listless apathy and indifference, passing his life away in mourning over his own sad and fancied degeneracy, and longing for the time when his spirit can be freed from this weak tabernacle of clay, that opposes him in all his efforts to rise nearer to his God. Yet, if we look to it aright, the Gospel is essentially a system that demands continuous, untiring labor of its followers, that was founded by one who toiled earnestly for the regeneration of humanity, and that points out to man that only through this means can he receive his exaltation. In fact, whether we look to it temporally or spiritually, we can find this principle holding good in the world. In those lands where vegetation is almost spontaneous, where man has but to stretch forth his hand, and pluck the fruits and flowers that hang around him, we find the people devoid of good and noble principles, selfish and indolent, their highest aim the gratification of sense and passion ; whereas, if we go to those lands where the soil is stern and unyielding, where man has to mould the stubborn elements to his will, and in the sweat of his brow eat his bread, we find a higher standard of morality prevail. Men who have been cradled in the midst of barren and sterile mountains, have drunk in the free and joyous spirit that pervades their native hills, and gone forth as patriots, warriors and philanthropists, winning the love and admiration of their fellow-men. It is not because of the broad acres and golden coffers of her aristocracy and nobility, that Britain holds her high position amongst the nations to-day, but, because the clang of the anvil, the ring of the hammer and the whirr of the shuttle, are heard in her work-

shops and her factories, because the hard and horny hands of her peasant sons have built her ships, and reared her marts, and ploughed her fields, and turned her wild and savage grandeur, to bright and beaming beauty.

When we come to look to the principles taught by the Latter-day Saints, and the end they propose to bring about by the establishment of their doctrine, we can then understand the beautiful relationship and harmony betwixt the former and the latter-day Gospel, and see in the spread of such truths, the realization of all that has been prayed and longed for by Apostles and Prophets, and Martyrs and Seers. Were it embodied in a few dead forms and ceremonies, did its standard of laws consist merely of a few moral aphorisms, without either harmony or originality, it never could in the short time it has been in existence, have accomplished so much. Truly has the prophecy of Isaiah been fulfilled, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." History affords no parallel to the events that have transpired since the organization of this Church. Conflicting elements, and apparently paradoxical principles have been blended together, producing harmonious results; the civil, the social, the moral and the ecclesiastical, have united themselves under one common banner, and the end has not been despotism, anarchy and oppression, but peace and freedom, and unity and love. The instruments used to spread the principles of this Church differ from all others. They have not been sent from the halls of science and learning, from the cradles of civilization and philosophy, but rough and untutored, come like John, bounding from the wilderness, calling on man to repent. They can say with Amos, "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my children Israel." And, under what circumstances have they proclaimed the truths of heaven? "In journeyings often, in perils of waters, in perils of robbers, in perils by their own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Their temple and their cities have been reared, as were the walls of Jerusalem by Nehemiah and the few faithful Jews, who longed for the redemption of Israel; "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his own hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded." To all countries and climes have they gone. To-day rallying round their nation's flag on the scorching sands of Mexico, tomorrow building up a settlement far away from civilization, the next day across the ocean proclaiming the message of the Gospel in poverty and weariness. They have wandered over the hills of Scotland, and by the peaceful homes of England; they have told their simple story in the sunny vineyards of France, and sung the songs of Zion on the classic plains of golden Italy; they have travelled among the snowy steppes of Scandinavia, and raised their voice beneath the burning skies of oriental India. The islands of the sea have heard their message; the red

men, fresh from the battle and the chase, have listened to their words; they have gathered their thousands home from every country and every clime; and, their mission ended, a mission greater than that performed by king or emperor, their brow decked not with laurels, sat down in quiet and peace, amongst their own people and kindred.

Such is the Gospel, and such are the results that flow from its reception. It teaches man that his body is not to be considered as a mere clog upon his efforts, to be got rid of at the first favorable opportunity, but that it is the medium through which the spirit has to work. It calls upon the merchant to leave his desk, the philosopher his study, the divine his pulpit, and teach men to glorify God in the body, as a fit accompaniment, if not the first requisite for glorifying him in the spirit. It tells man that his ploughing is as holy as his preaching, that his labor is true worship, and that in whatever manner he advances the cause of humanity, whether in arts, or science, or theology, he is advancing the cause of heaven, preparing the way for the millennial reign of peace upon the earth; and that as the kingdom of heaven grows and advances, these principles will spread, and bring about "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

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DEPARTURE. ~~X~~ We are pleased to be enabled to inform our readers of the safe departure of the fine American packet ship *B. S. Kimball*, Captain Henry Dearborn, from Hamburg for New York, on the 8th inst., with a company of 558 Saints on board. As we mentioned, some time ago, in the columns of the *STAR*, the ship *Electric* was chartered to convey the Scandinavian emigrating Saints from Hamburg direct to New York; but, as in the case of the English vessel, the names of the emigrants increased so rapidly, that it was found necessary to obtain a larger ship, or put them on two separate vessels; the former course was preferred, and the *B. S. Kimball* secured, whose captain and first officer had already taken out companies of our people, and who were very anxious to make the trip across the Atlantic with as good a body of passengers as they had proven the Saints to be. We were extremely gratified on meeting the Saints on their arrival at Hamburg on the 5th inst., to notice how happy and cheerful they all appeared, and how much patience and good feeling they manifested, in the strange and trying circumstances in which they were placed. Many of them had already made a tedious journey by land and water, from their homes in Northern Europe, having been gathered from Christiania, Stockholm, and other parts of Norway and Sweden still further north, from whence they journeyed to Copenhagen, where they met the Danish Saints, and then continued their journey by steamer to Kiel, and from thence to Altona (which lies contiguous to Hamburg) by rail, and then went on board the ship by means of lighters, there being no docks at Hamburg, all vessels being moored in the river (the Elbe). With the Saints, we had the pleasure of greeting Elders Widerborg, Sprague, Brown, Winberg and Swensen, from Zion, and a number of native Elders, who had been presiding and travelling in the various Conferences composing the Scandinavian Mission, and now released to emigrate to Zion. Elders A. W. Winberg and John Swensen, arrived in Liverpool per steamship *Francis A. Palmer*, on the 9th day of Sep-

1862, and were appointed to labor in the Scandinavian Mission, where they have remained until released to return home. The Saints were also organized, and Elder A. W. Winberg appointed President, and Elders John Swensen and H. C. Hagsted his Counsellors. The different ward Presidents, a clerk and captain of the guard, were also nominated and sustained in the usual manner. We had the privilege on Sunday, of holding a meeting on board, and dedicating the ship for a safe habitation and dwelling-place for the Saints during their passage across the sea. Instructions were also given by Elders Widenborg, Sprague and Brown, and the benediction by Elder George Reynolds. We commend them to the protection of Almighty God, who cares for his people's interests, and whose power controls the elements in their behalf, praying that they may have a speedy and safe passage to their destined port.)

### NEWS FROM HOME.

We have received files of the *Deseret News* and *Daily Telegraph* up to the 30th of March inclusive. From them we learn that matters are moving along quietly in Utah, and that while the American nation is convulsed with war, the Saints are enjoying an immunity from all those ills that are afflicting their unhappy country. Rapid improvements are being made in various quarters, in roads, buildings, &c. The Colorado route is progressing. Capt. Thomas E. Trueworthy had brought from the mouth of the Colorado, about one hundred tons of freight, a portion of which he discharged at La Paz. Part of his cargo consisted of 35,000 feet of lumber, which he at first intended for Call's Landing; but learning, when within twenty-eight miles of that point, that brother Call had left for his home in Davis county, he left his boat, and a barge 126 by 26 feet, and made his way to Great Salt Lake City. According to his estimate, it is ninety-eight miles from Hardy's to Call's Landing, and he feels confident freight can be brought from San Francisco for one-third less than it now costs, and further says, he will agree to bring one hundred tons at that rate for an experiment, and for the purpose of demonstrating that it can be done. The rapids, he thinks, will be the greatest obstacle to overcome in the twenty-eight miles which he has not yet navigated.

With the present difficulties of providing wood for boats that may be brought up the river, it will probably take about a month to make the trip from the mouth of the river to Callville; but, with the natural increase of facilities consequent upon the carrying out of such a laudable enterprise, the entire trip from the great western emporium will doubtless, in a short time, be accomplished within thirty days. The Mercantile Association of the City, are resolved to do all in their power to demonstrate the feasibility and profitability of the Colorado Route.

### ABSTRACT OF CORRESPONDENCE.

HEREFORDSHIRE CONFERENCE.—Elder Charles A. Benson, who is about leaving this Conference to preside in Essex Conference, writes from Newport under date the 8th inst., as follows:—"I have now been here sixteen months,



and found the people warm hearted, and willing to do all that lies in their power for the advancement of the Work they are engaged in. To the best of my knowledge, they are now in a better condition than they have been at any previous time since I knew them, which shows they are advancing in knowledge, and in the practice of the principles of truth. There are about 194 members in the Conference. We have done considerable out-door preaching. The brethren in the various Branches worked hard last summer, and are beginning again this season, though as yet, all the baptisms have been, I believe, brought about by fireside conversations. I have borne my testimony to the truth of the Book of Mormon, to Joseph Smith and Brigham Young being inspired, and to the establishment of the kingdom of God in the last days. I know that the Latter-day Saints will be blessed by our heavenly Father with wisdom, and that they will yet grow into a mighty nation. The kingdom will be fully established, whether we assist in rolling it on or not, and it therefore behoves us who know this, to be diligent in the work. I have learned more in the past two years, than I could have learned in any other way in a life time. I thank God for it, and hope to live long enough to overcome all evil, and receive a part in the blessings promised to the faithful."

ITALIAN MISSION.—From a letter received from Elder G. Sangiovanni, dated Argentine, Piedmont, 5th ult., we make the following extract:—"I am still in good health, and must acknowledge that I am blessed and protected by the Almighty. I am willing to do all that is in my power towards the rolling on of this Work, but all that I can do is but a mere drop in the bucket. The Gospel does not make any progress here whatever. The people, as a general thing, are unbelieving. Some of them say, Your doctrines are all very well, but we have our ministers here who preach us beautiful sermons, and tell us all about the Bible, and how good the Lord used to be, and we cannot change now. Others will say, after I bear my testimony to them, Why! your doctrine is like that of the ancient Church, you do everything according to the Scriptures; as much as to say, What a doctrine that is, which agrees with Scripture. They have a story here now, that we take the people to Utah, sell them, make them work like mules, and then eat them. A woman who visited me this morning on business, said she did not wish to offend me, but she wanted to ask me one question about our people, and that was, if we ate the people we took from Europe to America, because, said she, I have been told so by several. I will leave you to judge whether it amused me or not. I really had great difficulty to keep from laughing at the poor ignorant woman."

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## C O R R E S P O N D E N C E .

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### AMERICA.

Great Salt Lake City, }  
March 25, 1865. }

Presidents D. H. Wells and Brigham Young, jun.

Dear Brethren, — Though I have not written very often to you, it has not been because I have become so engrossed in business here, that I

have ceased to think of you and the Elders and Saints in your field. I never bow down before the Lord to pray for myself, without offering up a petition in yours and the Elders and Saints' behalf, for my own absences from home have taught me, to some extent, the value of such prayers, and I have felt strengthened and upheld

by a greater amount of faith and power in the discharge of my duties, than I could possibly have invoked myself, and which I felt convinced were bestowed by the faith and prayers of my brethren at home. The faith of the people here is exercised in behalf of their brethren and sisters who are absent, and the benefits are felt to a greater extent than even the recipients themselves are aware of. There is a great amount of interest felt by all of the Saints here, for the Elders and Saints who are far away from Zion, for, there are a great many who have those who are bound to them by the nearest and dearest of ties, situated far off in Babylon.

Stern winter loosens his icy grasp with extreme reluctance. There is good sleighing yet in many parts of the Territory, and in the most favored spots that have been heard of, they have not yet commenced agricultural operations. Such a winter for snow, and for severe and protracted cold weather so late in the spring, has not been known since our first settlement. Everything is white all around us; the mountains, benches, and the greater portion of the valley, being covered with a snowy mantle. Stock has perished in unusually large quantities this winter, in many parts of the Territory; but, everybody appears cheerful and contented, and, it is to be hoped that stock raisers will learn the needed lesson, that it is cheaper to feed than to trust to the range for the wintering of their stock. Through the admirable arrangements which are made for the supply of the poor—arrangements which are unequalled in any other country or in any other community—none have suffered or gone short of the necessities of life, which is a cause of thankfulness. In these valleys we can enjoy the blessings which God has given us, without that bitter reflection which is so great an alloy to happiness—that, while we are comfortably housed, clad and fed, other poor wretches, brothers and sisters in the flesh, are starving and dying for want. This is one of the blessings which the people of Zion enjoy; but, which many who come here, whose hearts are full of recollections of Babylon and longings for

its corruptions, who have not got cleansed from the leaven of the Gentiles, fail to appreciate at first as they do after a few years residence here, and an experience in the style of living and getting along which that residence brings. When a person looks around the City and other settlements, and recollects that at the beginning of this very severe winter, there were several thousand poor, and in many instances helpless strangers, landed here, all unacquainted with the country and the modes of life common to this country, and reflects that these have all been so wisely and thoroughly cared for, that suffering is almost unknown, and not one of that number need go hungry or destitute, he must be struck with wonder and admiration at the wisdom, union and love that have been bestowed upon the Latter-day Saints, for they work wonders. But, who sees or understands or appreciates these things? They who do not have the spirit of this Work, which spirit is the Spirit of the Lord, do not. They can see nothing in this to admire, but seem to find the highest enjoyment in carping at everything, and using their best exertions to check and overthrow the system which works out those beneficial results which are so visible.

Labor on the canal has been almost entirely at a standstill during the latter part of the winter. This, with the other work which has to be done, and which has been postponed for the same reason that that has been deferred, will make brisk times as soon as the spring fairly opens, and labor will be in great demand.

Brother F. A. Hammond started by stage for the Islands again to-day. He will be followed by his family and brother Nebeker, and some other missionaries and their families, as soon after Conference as they can travel. They have bought a fine plantation on the Islands, and calculate to raise cotton, sugar, rice and other saleable productions, using native Saints' labor as far as practicable, and endeavoring to teach them industrious habits as fast as possible, so that they may be redeemed from the degradation in which they are involved.

I have heard with pleasure your letters and reports, and have perused the *STAR* with greedy interest. I am gratified to learn that the Work is prospering under your Presidency, and that the Elders and Saints feel so well. President Young and all the brethren, as far as I know, feel quite at ease respecting affairs in your field. This is pleasant to reflect upon, both for yourselves and your friends. Were there a feeling of distrust, and an anxiety and fear about matters there, the President would be oppressed, and others would feel unpleasant. As it is, he is relieved from what would

otherwise be a great burden. All the Elders recently from the British Mission, have many inquiries to make respecting yourselves, the Elders, and the Work there, whenever I meet them. President Young's health, and that of brother Heber and all the brethren here, is good.

That the Lord may bless and preserve you from every evil, and enable you to return in peace and safety and in purity, to the society of your family and friends in Zion, is the prayer of your brother and friend, as ever,

GEORGE Q. CANNON. X

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SUMMARY OF NEWS.

IRELAND.—The Dublin International Exhibition was formally opened by the Prince of Wales on the 9th inst. About 15,000 persons were present.

AMERICA.—Intelligence has arrived of the capture and death of Booth, the assassin of President Lincoln. The detectives who were seeking for him, obtained information that he, and Harold his accomplice, were concealed in a swamp in St. Mary's county, Maryland. After tracing them for some time, they, on the 26th ult., discovered them concealed in a barn at Garrett's farm, three miles from Port Royal. The party then surrounded the dwelling and outhouses, and called upon Booth to surrender. Harold surrendered, but Booth refused. The soldiers then set fire to the barn, and one, thinking he might escape, fired through a crevice of the boards, and shot him through the head. He died in about three hours afterwards. His body was then conveyed to Washington, and privately buried by the authorities. Terms as to a temporary cessation of hostilities, were arranged betwixt Generals Sherman and Johnstone, which, however, President Johnson and the cabinet repudiated. Grant since reports, that Johnstone surrendered his army to Sherman on the 26th ult., including all the forces from Raleigh to Chattahoochie. Johnstone obtained similar terms as on the occasion of Lee's surrender. It is announced from St. Louis, that the remnants of Thomason's and Shelby's commands, from 6000 to 12,000 strong, are in Arkansas, preparing to invade Missouri. A plot had been discovered in Charleston, headed by the colored troops. They were to kill their officers, take possession of the city, and then put to death every white male inhabitant. Ten of the leaders are in goal, and four or five others have been shot. The *Richmond Whig* states, that President Davis and the members of his cabinet, with an escort of 2,000 cavalry, left Greenshore, North Carolina, on the 14th ult., for Columbia. They would move westward through Georgia and Alabama, to the Mississippi. Whilst the transport steamer *Sultana*, with over 2000 paroled Federal soldiers on board, was near Memphis at two o'clock on the morning of the 28th ult., her boilers exploded, killing and blowing overboard a great number of her passengers. Only 500 of all who were on board are known to have escaped. On the 25th ult., the steamer *Massachusetts*, with a load of soldiers, the greater part of whom were exchanged and paroled soldiers, came into collision with a small steamer on the Potomac river. Over fifty lives were lost.

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